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Heavenly-Mindedness

RECOMMENDED:

IN A -
DISCOURSE
ON
COLOSSIANS III. 2.

By JEREMIAH BURROUGHS. *K*

The Second Edition.

L O N D O N :

Printed for JOHN CLARK, *at the Bible*
and Crown in Cheapside near the
Poultry. 1715.

Price 2 *d.* or 1 *s.* 6 *d.* a Dozen.





COLOSS. iii. 2.

*Set your Affection on things above, not
on things on the Earth.*



THE Love of this World is a Principle deeply rooted in the Minds of Men. In the first Part of Life we begin an early Acquaintance with sensible Things, and are afterwards bred up in a constant Familiarity with them; and by this means they daily insinuate themselves farther and farther into our Esteem: Infomuch, that the far greatest Part of Mankind know no other Happines, but are wholly taken up in the Pursuit of a vain World, regardless of any Thing beyond it: For this *they rise up early, and sit up late, and eat the Bread of Carefulness*: On this Idol alone they look with Pleasure, and fondly gaze on its false Charms, unmindful of the superior Lustre and Glory of heavenly Objects.

But now it is the Design of the Gospel, to call us off from too great an Attention to present Things, and engage us to turn our Eyes up to a better World; to loosen our Affections from Earth, and lift the Soul to Heaven. For this purpose we are

often told, that the Happiness which our Saviour designs for his Followers and Disciples, is not to be enjoy'd here on *Earth*, but reserved in *Heaven* for us ; and that the Glories of the upper World far out-shine all those Vanities which here sparkle in the Eyes of Men, and consequently ought to be more regarded by us. This is the constant Language of *Scripture*, and accordingly the *Apostle* exhorts us in the Words I have now read to you, *Set your Affections on Things above, not on Things on the Earth*, i. e. rather than upon earthly Things. For we must not extend the Words so far, as if they were design'd to forbid all manner of Concern for the Enjoyments of this lower World: No, God allows us to set a moderate Value upon them, as he knows them to be necessary for us in our present State. Nay, whilst we live here on Earth, it is our Duty to seek after the proper Accommodations of Life with Diligence, and to do otherwise is a Crime. But then there is a greater Regard due to heavenly Things, and these must be sure to have the Preference. We must seek Heaven in the *first Place*, make that our principal Care, and not be *so much* concern'd about any Thing in this World, as about the Happiness of another.

In discoursing therefore on these Words, I shall,

I. *Explain to you what is implied in setting our Affections on Things above, and then,*

II. *Lay before you several Reasons that should persuade us to such a Behaviour.*

I. I begin with considering what is implied in *setting our Affections on Things above*. And because the Phrase here used is of a very large Extent, to let you the better into the full Meaning of it, I shall give you, in several Particulars, the Chara-

ter or Description of a good Man, who minds heavenly things in such a manner as the Text requires.

First, He thinks often of them. Indeed heavenly Objects are now at a great distance. Yonder Heavens are high above this Earth, so far is the Christian's Happiness now above his Head: But however, he sends up his Thoughts towards that World where he himself cannot yet come. He firmly believes that *there is a Rest remaining for the People of God*; that there are glorious things design'd for good Men in a future World; these he looks on as the greatest Realities, and therefore loves to mediate upon them.

Do wicked Men suffer vain Thoughts to be perpetually crouding into their Minds? Do they invite them in, and entertain, and lodge them there? Have they no room for any Thing else? The Christian on the other Hand frequently retires from the World and its Vanities to view a brighter Scene. He ascends in Contemplation above all seen things, pierces the Veil, and enters into Heaven, and there mixes with the Angels. He presses forward, in his Thoughts, towards the Throne of God himself, and from thence looks around on the wide-extended Regions of Light and Glory. He surveys with Wonder and Pleasure the large Purchase of a Redeemer's Blood, and counts up *what is the Hope of Christ's Calling, and what the Riches of the Glory of his Inheritance* prepared for the Saints.

These are the noble Subjects that employ a Christian's frequent and serious Meditation. Nay, his Thoughts will naturally take this Train, and when left to themselves, mount up to Heaven of their own accord. Do others carry the World about with them continually, into their Closets, and the House of God? Are earthly things in their Hearts, even when Prayers are in their Mouths? Do they

engage in the most *heavenly Duties* with a *worldly* Frame and Temper of Mind? The Christian's Mind stands bent just the other way, and he has often *Heaven* in his Thoughts, even amidst his common *worldly Affairs* and Employment.

Secondly, He *highly prizes and esteems them*. He not only believes, and seriously thinks of heavenly Things, but his Heart is ravish'd with the Love of them. Though he does not understand their full Value, yet he discerns so much of their Worth and Excellence, that, charm'd with it, he embraces them and throws away other Things from his Arms. As Heaven is the highest Happiness, he fixes his supreme Love upon it, and despises every thing else in Comparison of it. In vain does the World solicit his Esteem, in vain with Smiles and Flatteries court his Love: In his Eyes, that are struck with a brighter Ray, earthly things are mean and contemptible; as when one has been looking at the Sun and is dazzled with its Splendor, other things now appear dark to him, and destitute of their former Beauty and Lustre.

Thirdly, He *seeks an Interest in them*. This is a *Principal Step* in our Pursuit of heavenly Things, and till a Man is come *thus far*, he can take but little Comfort in the Contemplation of them. Tell such a one never so often of the other World, paint out its Glories in the most lively Colours possible, *Alas!* [says he] *all this is nothing to me, let Heaven be glorious, I have no Part nor Lot in this Matter; even these Joys themselves speak Terror to me, so long as I stand excluded from them.* And hence the Soul that is thoroughly sensible of the Worth of the heavenly Felicity, earnestly wishes that this may be his Portion; accordingly he sets himself to comply with the Terms on which alone it is to be obtain'd, and endeavours to *lay hold on eternal Life* by

a sincere Faith in Christ, and Repentance of all his Sins ; that so, when he looks up to Heaven, and surveys the happy Mansions there, when he thinks of the Presence of God, the Society of Angels, and the Treasures of the celestial Kingdom, he may be able to add, *All this is mine, those immense Treasures, that Crown of Glory, all the Happiness of that World is what I hope to be one Day advanced to.*

Fourthly, He prepares for the Enjoyment of them. He doth not separate the Means from the End, but takes the one as it lies in a close Connexion with the other ; having set his Face *Sion-ward*, he directs his Steps thither. All his Actions tend that way, and *declare what Country he seeks.* You may plainly see, that he designs for Heaven by the whole Course and Tenor of his Behaviour. He endeavours after an heavenly Temper and Disposition of Mind, to have the Image of God restor'd in his Soul, and every Grace planted there, which will render him like the bless'd Inhabitants of the other World. He aims to have his Practice resemble theirs as much as possible ; to be employ'd here on Earth in the same manner as they are in Heaven, that so he may hereafter be fit to joyn that bright Assembly. In a Word, He endeavours to *cleanse himself from all Filthiness both of Flesh and Spirit, and to attain that Holiness, without which no Man shall see the Lord :* And so by a patient Continuance in well doing, *seeks for Glory, and Honour, and Immortality.*

He considers the Gospel as a wise Institution, fram'd on purpose for the training up of Souls for a better World. With this View he obeys its Precepts, and listens to its Instructions, and prizes its Ordinances : And he enters into the Assemblies of Publick Worship with some such Thoughts as these,—— I come here this Day to converse with

God and Heaven, to get more Acquaintance with them, and some new Excitement of my Affections towards them; to know more of the upper World, its Pleasures and Employments, and get one Step forward in my way thither.

Fifthly, He longs for the actual Possession of them. The Generality of Mankind could be well enough content to stay always here on Earth, if it were possible, and would never ask or wish for a Remove; but the Christian, whose Happiness is in Heaven, cannot but desire to be there.

Indeed there are many things, which may serve to wean us from this World, and make us desirous of a better State. Here we meet with daily Crosses, and Afflictions, many Snares, and Temptations; the best have now sad Remainers of Corruption, and a *Body of Sin* and *Death* that they carry about with them; and these Things fill the Christian with many sorrowful Complaints, and make him often break out into the Language of the *Psalmist*, *O that I had the Wings of a Dove, then would I fly away and be at Rest!* O that I were once got safe to that World, where all Corruption shall be remov'd, and all Tears for ever wip'd away from my Eyes!

But now, besides all this, what the Christian knows of Heaven by present Experience, and that *partial* Fruition of God which he has here, makes him long for a perfect Enjoyment. Having tasted the Stream, he would run up to the Fountain: Having got the *Earnest* of his Inheritance, he wishes for the full and entire Possession of it.—*Alas!* (saith he) it is but little that I enjoy of God, and Heaven at this distance; My Faith is weak and my Communion imperfect, often broken and interrupted; O when shall I get above these Clouds, that keep me from the clear Sight of him whom
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my Soul loves! When shall this Faith brighten into Vision, and I no longer see him *through a Glass darkly*, but at a near View, unveil'd, and Face to Face! I look, I long for the *blessed Hope, and glorious Appearance of God and my Saviour*; O when shall I come and appear before God!

Thus I have given you the Description of one who minds heavenly things, in such a manner as the Text requires. And happy now is that Man who can say, *This is my Case*; *This is what I in some Measure experience in my own Soul*. Sure I am, it is what all of us should seriously endeavour after. And this leads me to consider,

II. The Reasons which should engage us thus to *set our Affections on things above*.

First, The Happiness of Heaven is what we were made for. God has given us immortal Souls, capable of endless Felicity; and the great Design of our coming into this World is only, that by proper Methods we might be train'd up for a better State hereafter, and become *meet to be Partakers of the Inheritance of the Saints in Light*. As if God had said to us, Go live a while on Earth, and then rise to the heavenly Mansions: Spend a few Days or Years in preparing for it, and then receive a Crown of Glory.

So that not to mind things above is plainly to act below the Dignity of our Natures, and contradict the chief Design of our Creation. Come then and *let reason together*, or let every Man now say to himself, *Why was I made capable of enjoying God, but that I might chuse him as my sovereign Happiness? What was I sent into this World for, but to prepare for Heaven? and what then do I here, if I am not thinking of that better World? In vain do I busy myself about earthly Cares and Pleasures;*
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in vain is Life itself, or worse than so, if I neglect that Happiness which is the great End of my very Being.

Secondly, This Happiness all of us, as Christians, profess to seek after ; and therefore to act otherwise, is in effect to renounce our Baptism, and disown Christianity it self. At our Baptism, when we are first receiv'd into the Christian Society, and lay Claim to the Privileges of it, we oblige ourselves to a suitable Behaviour ; and in this Ordinance, every one either virtually or expressly takes this solemn Oath : I here disclaim the Devil for my Master, and this World for my Happiness: I take God for my Sovereign, and Heaven for my Home: I'll lay up my Treasure there, my Heart shall be there, and my whole Life be spent in a diligent Preparation for it. And therefore, after we have in this manner turn'd our Backs upon the World, if we turn to it again ; if we suffer earthly things to get Possession of our Hearts, so as to shut out God, and Christ, and Heaven ; if we have no Value for, and are under no Concern to prepare for the heavenly Happiness ; what's all this but to renounce our Baptismal Covenant ; undoe all that was then done for us, and instead of answering the Obligation we are under, tear the Bond itself in Pieces ?

Thirdly, Christ is in Heaven. When our Saviour had offer'd up himself as an attoning Sacrifice, and purged our Sins by the Blood of his Cross, he sat down at the Right Hand of the Majesty on High. Having finish'd that Part of our Salvation which was to be perform'd here on Earth, he ascended into Heaven to carry on the Work there. He entred as our Fore-runner, to take Possession of the Inheritance in our Right and Stead ; and as our Mediator, to make Intercession for us : and there he ever lives, to procure for us all those Blessings that we

now

now stand in Need of, and at length receive us to eternal Glory. And this now lays us under the most endearing Engagement, to *seek those things that are above, where Christ is at the Right Hand of God.* Methinks we should find it harder to attend to *this*, than to the *other World*, when we have such Motives, and so bright an Object to call our Attention that way. O blessed Jesus! shall not all thy Love be able to draw up our Hearts to thy self? Didst thou leave Heaven for our sakes, and can't we turn away our Eyes from a few Vanities, to lift them up to Heaven and thee? Yes, dear Redeemer, we own thy Love, and would be ever mindful of thee and all that that thou hast done, and art still doing for us; we would live in the daily Contemplation of that World where thou art, and hope one Day to be *absent from the Body, that we may be present with the Lord.*

Fourthly, Earthly things are mean and worthless, compar'd with things above. The Happiness of Heaven is as great as we can desire, large as our Wishes, and even beyond our Conceptions. But on the other Hand, it is not in the *Power of this World*, or all things in it, to make us truly happy. Vanity is written with a Sun-beam upon all temporal Enjoyments. They can't afford us any real, solid Satisfaction; We may have them and be miserable still. This he assures us of, who made them, and best understands their Value: And this Truth our own Experience must witness to, if we would suffer our selves to speak impartially in the Matter. Alas, what did we ever meet with in the World *real* besides Vexation? Indeed it makes fair Promises, and we listen to its Flatteries with the fondest Eagerness imaginable; but when did it ever answer our Expectations from it? How ill does it requite us at last for our *Pains* in the Pursuit of it, our

Anxiety

Anxiety about it, *Impatience* in expecting, and the many *Mortifications* we meet with in our way; Is not even the vain Pleasure of *hoping* for earthly things often greater than that of *enjoying* them? And what's the Reason? Whilst they are at a Distance we can abuse our selves into a Belief of their Value, but Possession undeceives us. And hence, we are commonly no sooner Masters of any particular Wish, but we *confess* our Disappointment, by presently turning to something else, and repeating the vain Enquiry, *Who will shew us any Good?* Who will direct us to that solid Happiness, which we have mis'd in this and the other Pursuits? And how poor a Thing then is all this World, where the very gratifying of our Wishes, many times abates of our Happiness instead of increasing it! Is it for *this*, that we offend God, and despise the Offers he makes us? For *this*, that we suffer Heaven and all its Glories to stand by neglected and unregarded? Lord, how amazing is our *Folly*! and how astonishing thy *Patience*, that such monstrous Contempt of thee should not immediately inflame thy Wrath, and arm thy Hand with *Thunder* for our Ruin and Destruction!

Fifthly, Earthly things are of short Duration. Though we would amuse our selves for a while with the Vanities that here surround us, it is not long that we can do so. They are frail and short-liv'd, and liable to be lost every Moment. *Riches* may be struck out of our Hands, and forc'd to change their Masters; *Honours* are uncertain as the Wind, or the Breath of those that bestow them. All these things at best are only like those artificial Fires, that shed a beautiful Light for the time they last, but are of a very short Continuance.

If we are not disturb'd in our Enjoyment of the World *before*, yet *Death* will soon come and put
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an end to the Charm ; in a few Hours more we must have done with this World *for ever*. Then none of those thing that we have most valu'd here on Earth, will be prevail'd on to stay one Moment, or take one Step with us in our important Journey ; but we must go out of the World, as we came into it, naked and strip'd of all things. Such an Hour will certainly come, and God alone can tell how *near* it may be to every one of us. Nay, methinks I *already* feel the Approaches of Sickness and Death : I see my Friends weeping around me, and waiting to close my Eyes : I bid farewell to 'em one after another, and wrap my self in my Winding-Sheet, and lie down in a Grave. And *now* what's all this World to me ! Where's its boasted Happiness ! And what Madness is it then, for us to set our Hearts on what we are just leaving ! Since *we have here no continuing City*, sure we should be seeking *one that is to come*, and that *has Foundations eternal in the Heavens* ; an Happiness as lasting as our immortal Souls ; something that will not grow old and die, or that we shall not be torn away from, but will follow us to the Grave and beyond it, and stand by us when this whole World shall be in Flames,

Sixthly, The minding of earthly things more than things above, must end in our Ruin and Destruction. Are we willing to be shut out of Heaven another Day ? Can we bare the Thought of being hereafter banish'd from God, and all the Joys of his Presence ? And yet this must certainly be the Case, if we seek no Acquaintance with heavenly things now. In vain do we hope to enjoy Heaven, if we make no Preparation for it. Where this is wanting, when we only value the present World, and eagerly grasp at its Enjoyments, we in effect renounce all Claim to any future Happiness, and

judge

judge our selves unworthy of eternal Life. Nay, such a Behaviour will not only exclude us out of Heaven, but sink us into the Flames of Hell.

Indeed, as I observ'd at first, whilst we are in the World, a *moderate* Concern about present things is both lawful and necessary for us ; and God has promised them, and his Blessing too along with them, if we seek them only in their proper Place. But when we love the World, as if there was nothing valuable besides it ; when we turn all our Wishes this way, and forsake Heaven to run after present Vanities, we shall find them one Day prove our utter Ruin. If instead of only tasting the Stream for our necessary Refreshment, we will needs throw our selves headlong into it, what can we expect but to perish there ? Little indeed do Men think of it ; when they are warm in the Pursuit of Riches, Honours or Pleasures, and hurrying along the deceitful Path, little do they consider where it will issue at last. But this is what God himself assures us of, when, speaking of such Persons, he thus describes them, *whose End is Destruction, whose God is their Belly, who glory in their Shame, who mind earthly things.* And say then, What if there be a few short-liv'd transitory Pleasures to be met with in sinful Courses, when Hell is at the End of them ? Is the way smooth and easy and delightful ? Alas ! it leads down to the Chambers of Death. And where's the Advantage then ? *What shall it profit a Man to gain the whole World, and lose his own Soul ? Shall we destroy our Souls to gratify our Senses ? Or think it enough to make a Figure in this World, and perish in the next ; be pleas'd for a while, and ruin'd and undone for ever ?*

And now, as the Application of the foregoing Discourse, let me beseech every one of you to comply

ply with the Exhortation of the Text. I hope what has been said is sufficient to convince us how reasonable such a Behaviour is, and what then should hinder us from setting about it? How can we employ our Time *better*, than by endeavouring to secure that Happiness which is the great End of Life. Others perhaps are thinking how to advance themselves in the World, and make Additions to their earthly Treasures; let it be *your Care and mine to lay up for our selves those Treasures in Heaven* that are of infinitely greater Value, and more lasting Duration. Nay, why should it be hard to persuade us in a Matter of this Nature? What did we ever meet with in the *World*, to make us fond of it? Or what is there in the Prospect of *Heaven* to affright us?

“ Come then, O my Soul be true, to thy own Interest, and resolve this Day for God and Heaven in good earnest. Alas! this World has but too long deluded me; I must say from sad Experience, that I have found it vain and worthless; its Promises false, its Enjoyments empty and unsatisfying, and only its Troubles real; but when I look up to yonder Heavens, there I find what answers all my Wishes; there all is bright and glorious, a Happiness complete and everlasting; *in thy Presence, O Lord, is Fulness of Joy, and at thy Right Hand are Pleasures for evermore.* To thee therefore, O my God, I now solemnly devote my self; to love thee, and think of thee, and prepare to enjoy thee. Though I walk up and down on this *earthly Globe*, my Conversation shall be in *Heaven*, and my chief Care about that better World. Let others take *this World* for me, let who will be rich or great here on Earth, 'tis Heaven that I wish and pant for, nor is there any thing below the Skies that can make me happy.

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Methinks I would suppose this to be the Language of every one in this Assembly, and especially of younger Persons, to whom I would more particularly address myself on this Occasion-- You are now in that Part of Life, when the Enjoyments of the World appear to the greatest Advantage. In Youth all Things around us look *fresh* and *inviting*, and the Prospect that we then have of much Time before us, and a long Possession of earthly Things, serves to heighten their Value with us. But however, let nothing of this Nature make you forget your God, or your immortal Souls; let not *Heaven* give Way to *Earth*, or a *Crown of Glory* be barter'd away for *Dreams* and *Shadows*. Does the World smile, and make many Promises? O believe it not, hearken not to its Flatteries; but only take Advantage of the Offers it makes you, to put the greater Contempt upon it, and make a more acceptable Sacrifice of our Hearts to God.

And if you have *already* been in some Measure sensible of the Worth of Heaven, and sought after it as your principal Happiness, let me intreat you to persevere with *Constancy* in such a Course. You have no Reason to repent of the Choice you have made; be not then weary of well-doing, nor ever suffer your selves to lose that Sense of the best Things which you have at sometimes had, but on the contrary cherish and improve it. Strive to be still more serious, and more in earnest with God and your own Souls than ever you have hitherto been: Endeavour to get daily farther acquainted with the Glories of the upper World, and to be more ardent in your Desires after it: Watch against the least *Indifference* or *Coldness* in this respect, and chide your selves when you find it at any Time growing upon you; and turn your Minds to every

Thought

Thought that may serve to warm you, and stir up your Love, and quicken the heavenly Flame.

And for this End I shall now lay before you some *Advantages* that will arise to us from thus *setting our Affection on things above.* As,

First, If we seek this Happiness we may be sure of obtaining it. Other Things indeed we may set our Hearts upon, and take a great deal of Pains in the Pursuit of, and yet after all be sadly disappointed. Nay, here on Earth, nothing is more common than for Persons to miss of their Wishes. Thousands ruin themselves eternally, and lose their immortal Souls in the bare Chase of that mistaken Happiness which they never overtake, or come at the Possession of. And it is but just that it should be so with us, that when we despise Heaven, and prefer a few Vanities before it, God should deny us *even them*; refuse us the Idol we are so unreasonably fond of, advance into his Throne, and offer up that Incense to, which is due only to himself. But now, on the other Hand, the Path that is mark'd out in the Gospel leads directly to the Presence of God, and all the *Pleasures that flow at his Right Hand.* No Man was ever disappointed of the heavenly Happiness, who sincerely valued and sought after it. The *Blood of Christ has purchas'd it for all such*, and the *Promise of God insur'd it to 'em*; nor can any Thing prevent or hinder their Enjoyment of it.

Secondly, A due Attention to heavenly Things will make all the other Parts of Religion pleasant and delightful to us. It is a common Complaint among Christians, that they find their Hearts backward to their Duty, and that it is *very hard* to keep up any Thing of Delight in Matters of Religion; though, on the other Hand, they are easily betray'd into almost every Snare that the Devil and

the World lay for them. And it is to be feared that there is but too much Reason for such a Complaint as this. But now, what's all this owing to? It must doubtless in a great Measure be ascrib'd to our want of Acquaintance with *Things above*, and serious Attention to them. We set the great Motives out of sight that must animate and put Life into all our Endeavours after Holiness. Did we more frequently *think of an unseen World*; did we more reallize to our selves, and by Faith converse with the Glories of it; *O what manner of Persons should we be in all holy Conversation and Godliness!* How warm our Hearts, and how bright our Lives! Having Heaven in our Eye, we should soon find Pleasure in the Way that leads to it; and so *lay aside every Weight, and the Sin that does most easily beset us, and run with Chearfulness the Race that is set before us.*

Thirdly, *This will serve to arm us against Temptations.* If our Thoughts and Affections were more set on heavenly Things, then we should not be so easy a Prey to our spiritual Enemies in any instance, as we commonly are. Then the Attempts of Satan would have less Success upon us. Though he should hold up the Lure of worldly Pleasure to invite us to Sin; though he make his greatest Offers, and as to our Saviour on the Mountain, set many Kingdoms in one View before us, all this would not engage us to *fall down and worship him.* The Soul that lives by Faith above the Stars, would from that Height look down upon the widest Scene below with Contempt and Indignation. Alas! says he, that *whole World there* were not a Temptation large enough to enrice me away from hence.

Fourthly, *This will afford us Comfort at all those Seasons when we shall most stand in Need of it; in a*

Time

Time of Affliction, at Death, and at a Judgment Day.

1. *In a Time of Affliction.* Among all the numerous Evils of Life, one of the greatest is, that we have *here* no Remedy for them. In a thousand Instances, this World is incapable of doing us any Service; our best Friends can only weep over us, hear our Complaints and pity us, without being able to afford us any Help or Comfort; and after we have in vain turn'd our Eyes round to every Thing here on Earth that could promise Relief, we are forc'd at last to lift them up to Heaven, and say, *Help Lord from Trouble, for vain is the Help of Man.* True Comfort is only to be fetch'd down from the upper World: And happy then is that Man who lives in the constant Exercise of Faith upon it. He has *this* as a sure Cordial at Hand in every Hour of Distress. Doth he groan beneath the Weight of many Sorrows? Doth he drag a heavy Cross after him through the World? Or is he call'd to suffer Persecution it self? He throws all his Afflictions together, puts them, as it were, in one Scale and Heaven in the other; and after having weigh'd and consider'd Matters thoroughly, pronounces with Joy, *I reckon, I am assured, that the Sufferings of this present Time are not worthy to be compared with the Glory that shall be revealed in us.*

2. *At Death.* It were certainly very well worth our while to make Religion the Business of our *whole* Lives, if it were only to prepare for the End of them; For how dreadful must it be to leave *this* World, without having made any Provision for *another*. What! to be torn from all I ever counted dear and happy; to have every Blessing struck out of my Hands, and be driven away to the Borders of an eternal World, and there stand trembling on the Precipice; look down with Horror into the vast

Abyſs below, and expect every Moment to be push'd off into it, and having nothing to *hope* for there, but endless Miſery to *fear* : Lord, how awful is it ! And yet now this is the Caſe of all thoſe who only purſue preſent things, and look no farther. To *die*, with regard to them, is to part with all their Happineſs at once, and that too with ſad Expectation of Hell in the Room of it. And herein therefore appears the unſpeakable Advantage of minding *Things above*, that it prepares us for an eaſy comfortable Death : It looſens our Affections from the World before-hand, breaks the Bands by which we were tied to it, and ſo makes the Parting eaſier. This Life was not the Chriſtian's Happineſs, and therefore he can readily reſign it. He always conſider'd himſelf as Stranger on Earth, and ſo is not ſurpriz'd at the Thoughts of a Remove : Eſpecially conſidering whither he is going, that it is not into a ſtrange World, or an unknown State ; but the Place he knows, and the Way he knows, and has ſome good Hope, through Grace, that when this earthly Houſe of his Tabernacle is diſſolv'd, he ſhall be receiv'd into everlaſting Habitations. This *Hope* gives a bright Proſpect before him, and enlightens the dark Valley of the Shadow of Death which he is to paſs through.

3. *At a Judgment Day.* When our Lord only mentions the Signs that will fore-run his ſecond Coming, the Account is enough to make one tremble : The Sun turned into Darkneſs, the Moon into Blood, the Stars falling from Heaven, and Men's Hearts failing them for Fear, and for looking after the Things that were coming upon Earth. But now, if the very *Thought* of a Judgment Day, whiſt yet at a *Diſtance*, be ſo awful ; if a few preparatory Circumſtances, and the firſt *Notice* of our Lord's Approach, will thus alarm a guilty World ; what muſt

must be its Confusion, when the great and terrible Day *it self* shall come ; when that Trumpet shall sound that will rend the World to its Foundations ; *When the Heavens shall pass away with a great Noise, and the Elements melt with fervent Heat ; when the Earth and its Works shall be burnt up,* this great Stage of Action broken down, and all its Furniture cast into the Flames : when the universal Judge shall appear on his Tribunal, with Millions of Angels in his Train, and Thunder shall summon all the World before him ! Oh with what Consternation will the Sinner now look up, that would never regard Heaven till he see it thus array'd in Terrors ; nor think of a Redeemer till he meet him on his Throne arm'd with Wrath and Vengeance ! *In vain* will the Wretch attempt to fly the Presence of his Judge : In vain call to Rocks and Mountains to fall on him, Words can't express the Horror that must seize on him at such a Time.

But now on the other Hand, the heavenly-minded Christian will find matter of Joy and Comfort even in *this* awful Scene. *This* Man will see the Heavens on fire, and hear the last Trumpet sound without Terror. He who had often hop'd and pray'd for Christ's second Appearance, will now rejoyce to see him coming in the Clouds *with Power and great Glory*. Rais'd into Transport at this Sight, he will stand chearfully on the Ruins of a perishing World, and say ; " This is the happy Day that I have long expected ; This the great Triumph I have often entertain'd my self with the distant View and Prospect of : 'Tis *He* my Great Redeemer that shines in all that Blaze of Glory ; 'twas thus he promised to come and fetch his Saints to their Inheritance ; Welcome, Dear Saviour, to my Arms and everlasting Embraces ; Welcome my Crown of Glory, and all
" ye

“ ye bright innumerable Guards, who wait to re-
 “ ceive me to your World ; There, there my
 “ Heart has long been fixt, my best Affections
 “ have been sent before ; my *Life* was *hid with*
 “ *Christ in God*, and now *Christ* who is my
 “ *Life appears*, I also come to *appear with him in*
 “ *Glory*.

Such will be the Triumph of the heavenly-min-
 ded Christian at the last *Day*, and God grant it
 may be the Happiness of all of us.

FINIS

I AP 57



THE

THE CONTENTS.

- I. *WHAT* is imply'd in setting our Affections
on Things above, Page 4.
1. Thinking often of them, 5.
 2. Highly priz'ing them, 6.
 3. Seeking an Interest in them, ib.
 4. Preparing for the Enjoyment of them, 7.
 5. Longing for the Possession of them, 8.
- II. *Reasons* which should engage us to set our Affection on Things above, 9.
1. We are made for the Happiness of Heaven, ib.
 2. As Christians we profess to seek after it, 10.
 3. Christ is in Heaven, 11.
 4. Earthly Things are mean, ib.
 5. Earthly Things are of short Duration, 13.
 6. Minding Earthly Things more than Things above must end in Ruin, 14.
- Advantages* from setting our Affections on Things above, 17.
1. If we seek this Happiness we may be sure of obtaining it, ib.
 2. Attention to heavenly Things will make all other Parts of Religion pleasant, ib.
 3. Arm us against Temptations, 18.
 4. Afford Comfort in Time of Need, ib.
 - In Affliction, 19.
 - At Death, ib.
 - At the Judgment-Day, 20.

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